بِـَٔايَـٰتِنَا	وَقَالُوٓا۟	أَءِذَا	كُنَّا	عِظَـٰمًا	وَرُفَـٰتًا	أَءِنَّا
in **Our** Verses	and said,	`When	we are	bones	and crumbled particles,	will we
لَمَبْعُوثُونَ	خَلْقًا	جَدِيدًا ﴿٩٨﴾	۞ أَوَلَمْ	يَرَوْا۟	أَنَّ	
surely (be) resurrected	(as) a creation	new.`	**98**	Do not	they see	that
ٱللَّهَ	ٱلَّذِى	خَلَقَ	ٱلسَّمَـٰوَٰتِ	وَٱلْأَرْضَ	قَـٰدِرٌ	عَلَىٰٓ	أَن
Allah,	the **One Who**,	created	the heavens	and the earth	(is) Able	[on]	to
يَخْلُقَ	مِثْلَهُمْ	وَجَعَلَ	لَهُمْ	أَجَلًا	لَّا	رَيْبَ	فِيهِ
create	the like of them?	And **He** has made	for them	a term,	no	doubt	in it.
فَأَبَى	ٱلظَّـٰلِمُونَ	إِلَّا	كُفُورًا ﴿٩٩﴾	قُلْ	لَّوْ	أَنتُمْ	
But refused	the wrongdoers	except	disbelief.	**99**	Say,	`If	you
تَمْلِكُونَ	خَزَآئِنَ	رَحْمَةِ	رَبِّىٓ	إِذًا	لَّأَمْسَكْتُمْ		
possess	the treasures	(of) the Mercy	(of) my Lord,	then	surely you would withhold		
خَشْيَةَ	ٱلْإِنفَاقِ ۚ	وَكَانَ	ٱلْإِنسَـٰنُ	قَتُورًا ﴿١٠٠﴾	وَلَقَدْ		
(out of) fear	(of) spending.`	And is	man	stingy.	**100**	And certainly	
ءَاتَيْنَا	مُوسَىٰ	تِسْعَ	ءَايَـٰتٍۭ	بَيِّنَـٰتٍ ۖ	فَسْـَٔلْ	بَنِىٓ إِسْرَٰٓءِيلَ	إِذْ
We had given	Musa	nine	Signs	clear,	so ask	(the) Children of Israel	when
جَآءَهُمْ	فَقَالَ	لَهُۥ	فِرْعَوْنُ	إِنِّى	لَأَظُنُّكَ	يَـٰمُوسَىٰ	
he came to them,	then said	to him	Firaun,	`Indeed, I	[I] think you -	O Musa!	
مَسْحُورًا	﴿١٠١﴾	قَالَ	لَقَدْ	عَلِمْتَ	مَآ	أَنزَلَ	
(you are) bewitched.`	**101**	He said,	`Verily,	you know	none	has sent down	
هَـٰٓؤُلَآءِ	إِلَّا	رَبُّ	ٱلسَّمَـٰوَٰتِ	وَٱلْأَرْضِ	بَصَآئِرَ		
these	except	(the) Lord	(of) the heavens	and the earth	(as) evidence,		
وَإِنِّى	لَأَظُنُّكَ	يَـٰفِرْعَوْنُ	مَثْبُورًا ﴿١٠٢﴾				
and indeed, I	[I] surely think you	O Firaun!	(you are) destroyed.`	**102**			
فَأَرَادَ	أَن	يَسْتَفِزَّهُم	مِّنَ	ٱلْأَرْضِ	فَأَغْرَقْنَـٰهُ	وَمَن	
So he intended	to	drive them out	from	the land,	but **We** drowned him	and who	
مَّعَهُۥ	جَمِيعًا	﴿١٠٣﴾	وَقُلْنَا	مِنۢ بَعْدِهِۦ	لِبَنِىٓ إِسْرَٰٓءِيلَ		
(were) with him	all.	**103**	And **We** said	after him	to the Children of Israel,		
ٱسْكُنُوا۟	ٱلْأَرْضَ	فَإِذَا	جَآءَ	وَعْدُ	ٱلْـَٔاخِرَةِ		
`Dwell	(in) the land,	then when	comes	(the) promise	(of) the Hereafter,		

in **Our** Verses and said, `When we are bones and crumbled particles, will we surely be resurrected as a new creation.`

99. Do they not see that Allah **Who** created the heavens and the earth is Able to create the like of them? And **He** has appointed for them a term about which there is no doubt. But the wrongdoers refuse (everything) except disbelief.

100. Say, `If you possessed the treasures of the Mercy of my Lord, then you would surely withhold out of fear of spending.` And man is (ever) stingy.

101. And **We** had certainly given Musa nine clear Signs, so ask the Children of Israel when he came to them and Firaun said to him, `O Musa! Indeed, I think you are bewitched.`

102. He (Musa) said, `Verily, you know none has sent down these but the Lord of the heavens and the earth as evidence, and indeed, O Firaun! I think you are destroyed.`

103. So he intended to drive them out from the land, but **We** drowned him and all those who were with him.

104. And **We** said after him (i.e., Firaun) to the Children of Israel, `Dwell in the land, then when the promise of the Hereafter comes,

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جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾ وَبِالْحَقِّ أَنزَلْنَاهُ

We sent it down, | And with the truth | 104 | (as) a mixed crowd.` | you | We will bring

وَبِالْحَقِّ نَزَلَ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا

except | We sent you | And not | it descended. | and with the truth

مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾ وَقُرْآنًا فَرَقْنَاهُ

We have divided, | And the Quran | 105 | and a warner. | (as) a bearer of glad tidings

لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ

And We have revealed it | intervals. | at | the people | to | that you might recite it

تَنزِيلًا ﴿١٠٦﴾ قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ

those who | Indeed, | believe. | (do) not | or | in it | ` Believe | Say, | 106 | (in) stages.

أُوتُوا الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ

they fall | to them, | it is recited | when | before it, | the knowledge | were given

لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن

Indeed, | our Lord! | ` Glory be to | And they say, | 107 | (in) prostration.` | on their faces

كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ

on their faces | And they fall | 108 | surely fulfilled.` | (of) our Lord | (the) promise | is

يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾ قُلِ ادْعُوا اللَّهَ أَوِ

or | Allah | ` Invoke | Say, | 109 | (in) humility. | and it increases them | weeping,

ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا فَلَهُ

to **Him** (belongs) | you invoke, | By whatever (name) | the Most Gracious. | invoke

الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ

be silent | and not | in your prayers | be loud | And (do) not | the Most Beautiful Names.`

بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ

(is) for Allah | ` All Praise | And say, | 110 | a way.` | that | between | but seek | therein,

لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ

a partner | for **Him** | is | and not | a son | has not taken | the **One Who**

شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ

out of | any protector | for **Him** | is | and not | the dominion, | in

مِّنَ الذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

111 | (with all) magnificence.` | And magnify **Him** | weakness.

We will bring you as a mixed crowd.`

105. And with the truth **We** sent it down, and with the truth it descended. And **We** have not sent you, except as a bearer of glad tidings and a warner.

106. And **We** have divided the Quran so that you might recite it to people at intervals. And **We** have revealed it in stages.

107. Say, ` Believe in it or do not believe. Indeed, those who were given the knowledge before it, when it is recited to them, they fall on their faces in prostration.`

108. And they say, ` Glory be to our Lord Indeed, the promise of our Lord must be fulfilled.`

109. And they fall on their faces, weeping, and it increases their humility.`

110. Say, ` Invoke Allah or invoke the Most Gracious. By whatever name you invoke, to **Him** belong the Most Beautiful Names. And do not be loud in your prayers and not be silent therein, but seek a moderate way between that.`

111. And say, ` Al Praise is for Allah, the **One Who** has not taken a son and **Who** has no partner in (**His**) dominion nor (needs) any protector out of weakness. And magnify **Him** with all magnificence.`

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سو رة الكهف

Surah Al-Kahf

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful.

In the name	of Allah,	the Most Gracious,	the Most Merciful.

ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ

All Praise	is for Allah,	the **One Who**	has revealed	to	**His** slave	the Book,

وَلَمْ يَجْعَل لَّهُۥ عِوَجَا ۜ ﴿١﴾ قَيِّمًا لِّيُنذِرَ

and not	has made	in it	any crookedness.	**1**	Straight,	to warn

بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ ٱلْمُؤْمِنِينَ

severe,	(of) a punishment	from	near **Him**,	and give glad tidings	(to) the believers,

ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

those who	do	righteous deeds,	that	for them	(is) a good reward.

مَّٰكِثِينَ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ ٱلَّذِينَ قَالُوا۟

(They will) abide	in it	forever.	**3**	And to warn	those who	say,

ٱتَّخَذَ ٱللَّهُ وَلَدًا ﴿٤﴾ مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا

` Allah has taken	a son.`	**4**	Not	they have	about it	any	knowledge	and not

لِءَابَآئِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ ۚ إِن

their forefathers.	Mighty (is)	the word	(that) comes out	of	their mouths.	Not

يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾ فَلَعَلَّكَ بَٰخِعٌ

except	they say	a lie.	**5**	Then perhaps you would (be)	the one who kills

نَّفْسَكَ عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا ٱلْحَدِيثِ

yourself	over	their footsteps,	if	not	they believe	in this	[the] narration,

أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً

(in) grief.	**6**	Indeed, **We**	have made	what	(is) on	the earth	adornment

لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

for it,	that **We** may test [them]	which of them	(is) best	(in) deeds.	**7**	

وَإِنَّا لَجَٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ أَمْ

And indeed, **We**	(will) surely make	what	(is) on it	soil	barren.	**8**	Or

حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ

that	you think	(the) companions	(of) the cave	and the inscription	were,	among

1. All Praise is for Allah, the **One Who** has revealed the Book to **His** slave and has not placed therein any crookedness.
2. (**He** has made it) straight, to warn of severe punishment from **Him** and to give glad tidings to the believers who do righteous deeds that for them is a good reward.
3. They will abide in it forever.
4. And to warn those who say, ` Allah ha taken a son.`
5. They do not have any knowledge about it, nor had their forefathers. Grave is the word that comes out of their mouths. Nothing they say except a lie.
6. Then perhaps you (O Muhammad SAWS) would kill yourself in grief over them, if they do not believe in this narration.
7. Indeed, **We** have made that which is on the earth as adornment for it that **We** may test (as to) which of them is best in deed.
8. And indeed, **We** will make what is on it a barren ground.
9. Or you think that the companions of the cave and the inscription were wonders among

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Our Signs?

10. When the youths retreated to the cave and said, ` Our Lord! Gran on us Mercy from **Yourself** and facilitate for us from our affair right guidance.`

11. Then **We** cast (a cover) over their ears in the cave for a number of years.

12. Then **We** awakened them that **We** make evident which of the two parties was best at calculating the time they had remained.

13. **We** narrate to you their story in truth. Indeed, they were youths who believed in their Lord, and **We** increased them in guidance.

14. And **We** made firm their hearts when they stood up and said, ` Ou Lord is the Lord of the heavens and the earth. We will never invoke besides **Him** any god. Certainly, (if we did) we would have then uttered an enormity.

15. These, our people, have taken gods besides **Him**. Why do they not come to them with a clear authority? And who is more wrong than the one who invents a lie against Allah?

16. And when you withdraw from them and that which they worship besides Allah, then retreat to the cave. Your Lord will spread for you of **His** Mercy and will facilitate for you your affair in ease.`

ءَايَٰتِنَا	عَجَبًا	٩	إِذْ	أَوَى	ٱلْفِتْيَةُ	إِلَى	ٱلْكَهْفِ
Our Signs,	a wonder?	9	When	retreated	the youths	to	the cave,
فَقَالُوا۟	رَبَّنَآ	ءَاتِنَا	مِن	لَّدُنكَ	رَحْمَةً	وَهَيِّئْ	لَنَا
and they said,	` Our Lord!	Grant us	from	**Yourself**	Mercy,	and facilitate	for us
مِنْ	أَمْرِنَا	رَشَدًا	١٠	فَضَرَبْنَا	عَلَىٰٓ	ءَاذَانِهِمْ	فِى
our affair	from	right guidance.`	10	So **We** cast	over	their ears	in
ٱلْكَهْفِ	سِنِينَ	عَدَدًا	١١	ثُمَّ	بَعَثْنَٰهُمْ		
years -	the cave	a number.	11	Then	**We** raised them up		
لِنَعْلَمَ	أَىُّ	ٱلْحِزْبَيْنِ	أَحْصَىٰ	لِمَا			
that **We** make evident	which	(of) the two parties	best calculated	for what			
لِبِثُوٓا۟	أَمَدًا	١٢	نَّحْنُ	نَقُصُّ	عَلَيْكَ	نَبَأَهُم	بِٱلْحَقِّ
(they had) remained	(in) time.	12	**We**	narrate	to you	their story	in truth.
إِنَّهُمْ	فِتْيَةٌ	ءَامَنُوا۟	بِرَبِّهِمْ	وَزِدْنَٰهُمْ			
Indeed, they (were)	youths	who believed	in their Lord,	and **We** increased them			
هُدًى	١٣	وَرَبَطْنَا	عَلَىٰ	قُلُوبِهِمْ	إِذْ	قَامُوا۟	
(in) guidance.	13	And **We** made firm	[on]	their hearts	when	they stood up	
فَقَالُوا۟	رَبُّنَا	رَبُّ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	لَن	نَّدْعُوَا۟	
and said,	` Our Lord	(is) the Lord	(of) the heavens	and the earth.	Never	we will invoke	
مِن دُونِهِۦٓ	إِلَٰهًا	لَّقَدْ	قُلْنَآ	إِذًا	شَطَطًا	١٤	
besides **Him**	any god.	Certainly,	we would have said,	then,	an enormity.	14	
هَٰٓؤُلَآءِ	قَوْمُنَا	ٱتَّخَذُوا۟	مِن دُونِهِۦٓ	ءَالِهَةً	لَّوْلَا	يَأْتُونَ	
These,	our people,	have taken	besides **Him**	gods.	Why not	they come	
عَلَيْهِم	بِسُلْطَٰنٍۭ	بَيِّنٍ	فَمَنْ	أَظْلَمُ	مِمَّنِ	ٱفْتَرَىٰ	
to them	with an authority	clear?	And who	(is) more wrong	than (one) who	invents	
عَلَى	ٱللَّهِ	كَذِبًا	١٥	وَإِذِ	ٱعْتَزَلْتُمُوهُمْ	وَمَا	
against	Allah	a lie?	15	And when	you withdraw from them	and what	
يَعْبُدُونَ	إِلَّا	ٱللَّهَ	فَأْوُۥٓا۟	إِلَى	ٱلْكَهْفِ	يَنشُرْ	لَكُمْ
they worship	except	Allah,	then retreat	to	the cave.	Will spread	for you
رَبُّكُم	مِّن رَّحْمَتِهِۦ	وَيُهَيِّئْ	لَكُم	مِّنْ	أَمْرِكُم	مِّرْفَقًا	
your Lord	of	**His** Mercy	and will facilitate	for you	[from]	your affair	(in) ease.`

Surah 18: The Cave (v. 10-16) **Part - 15**

وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن ﴿١٧﴾

from	inclining away	it rose,	when	the sun,	And you (might) have seen	16

كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ

to	passing away from them	it set,	and when	the right,	to	their cave

ٱلشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَٰلِكَ مِنْ ءَايَٰتِ

(the) Signs	(was) from	That	thereof.	the open space	(lay) in	while they	the left

ٱللَّهِ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ وَمَن

and whoever	(is) the guided one,	and he	Allah guides	Whoever	(of) Allah.

يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾

17	a guide.	a protector,	for him	you will find	then never	**He** lets go astray

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ

And **We** turned them	(were) asleep.	while they	awake	And you (would) think them

ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ

his two forelegs	stretched	while their dog	the left,	and to	the right	to

بِٱلْوَصِيدِ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ

you (would) have surely turned back	at them,	you had looked	If	at the entrance.

مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾

18	(with) terror.	by them	and surely you would have been filled	(in) flight	from them

وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ قَالَ قَآئِلٌ

a speaker	Said	among them.	that they might question	**We** raised them	And similarly,

مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا۟ لَبِثْنَا يَوْمًا

a day	` We have remained	They said,	have you remained?`	` How long	among them,

أَوْ بَعْضَ يَوْمٍ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا

how long	knows best	` Your Lord	They said,	(of) a day.`	a part	or

لَبِثْتُمْ فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى

to	with this silver coin of yours	one of you	So send	you have remained.

ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم

and let him bring to you	food,	the purest	which is	and let him see	the city,

بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

anyone.`	about you	And let not be aware	and let him be cautious.	from it,	provision

17. And you might have seen the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left while they lay in an open space thereof. That was from the Signs of Allah. He whom Allah guides is the guided one, and he whom **He** lets go astray - never will you find for him a protecting guide.

18. And you would think them awake, while they were asleep. And **We** turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, surely you would have turned back from them in flight and would have been filled by them with terror.

19. And similarly, **We** awakened them that they might question one another. Said a speaker among them, ` Howlong have you remained?` They said, ` We have remained a day or a part of a day.` They said, ` Your Lord knows best how long you remained. So send one of you with this silver coin of yours to the city and let him see which food is purest there and bring to you provision from it and let him be cautious. And let no one be aware about you.`

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إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ ﴿١٩﴾
or | they will stone you | about you, | they come to know | if | ` Indeed, [they] | 19

يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا
ever.` | then - | will you succeed | And never | their religion. | to | return you

وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ ﴿٢٠﴾
that | that they might know | about them | **We** made known | And similarly, | 20

وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ
doubt | (there is) no | (about) the Hour | and that | (is) true, | (of) Allah | (the) Promise

فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا۟
and they said, | about their affair | among themselves | they disputed | When | in it.

ٱبْنُوا۟ عَلَيْهِم بُنْيَٰنًا ۖ رَّبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ
Said | about them.` | knows best | Their Lord | a structure. | over them | ` Construct

ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم
over them | ` Surely we will take | their matter, | in | prevailed | those who

مَّسْجِدًا ﴿٢١﴾ سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ
their dog; | the forth of them | (they were) three, | They say, | 21 | a place of worship.`

وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِٱلْغَيْبِ ۖ
about the unseen; | guessing | their dog - | the sixth of them | (they were) five | and they say

وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّىٓ
` My Lord, | Say, | their dog. | and the eight of them | (they were) seven | and they say,

أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۬ فَلَا تُمَارِ
argue | So (do) not | a few. | except | knows them | None | their number. | knows best

فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم
about them | inquire | and (do) not | obvious, | (with) an argument | except | about them

مِّنْهُمْ أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى
` Indeed, I | of anything, | say | And (do) not | 22 | (from) anyone.` | among them

فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر
And remember | Allah wills.` | ` If | Except, | 23 | tomorrow.` | that | will do

رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى
my Lord | will guide me | [that] | ` Perhaps | and say, | you forget | when | your Lord

20. ` Indeed, if they come to know about you, they will stone you or return you to their religion. Then never will you succeed - ever.`

21. And similarly, **We** made known about them (to the people) that they might know that the Promise of Allah is true and that there is no doubt about the Hour. When they disputed among themselves about their affair and said, ` Construct over them a structure. Their Lord knows best about them.` Said those who prevailed in their matter, ` Surely, we will take over them a place of worship.`

22. They say they were three, the forth of them being their dog; and they say they were five, the sixth of them being their dog - guessing about the unseen; and they say, they were seven, and the eight of them was their dog. Say, ` My Lord, know best their number. None knows except a few. So do not argue about them except with an obvious argument and do not inquire about them from anyone.`

23. And (do) not say of anything, ` Indeed, will do that tomorrow.`

24. Except, ` If Allah wills.` And remember your Lord when you forget and say, ` Perhaps my Lord will guide me

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لِأَقۡرَبَ	مِنۡ	هَٰذَا	رَشَدٗا	﴿٢٤﴾	وَلَبِثُواْ	فِي	كَهۡفِهِمۡ
their cave	in	And they remained	24	right way.`	this	than	to a nearer (way)
ثَلَٰثَ	مِاْئَةٖ	سِنِينَ	وَٱزۡدَادُواْ	تِسۡعٗا	﴿٢٥﴾	قُلِ	ٱللَّهُ
` Allah	Say,	25	nine.	and they added	years	hundred	(for) three
أَعۡلَمُ	بِمَا	لَبِثُواْۖ	لَهُۥ				غَيۡبُ
(is the) unseen	For **Him**	they remained.	about what (period)	knows best			
ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضِۖ	أَبۡصِرۡ	بِهِۦ				وَأَسۡمِعۡۚ
And how clearly **He** hears!	[of it]	How clearly **He** sees!	and the earth.	(of) the heavens			
مَا	لَهُم	مِّن دُونِهِۦ	مِن	وَلِيّٖ	وَلَا	يُشۡرِكُ	فِي	حُكۡمِهِۦٓ
His Commands	[in]	**He** shares	and not	protector,	any	besides **Him**	for them	Not
أَحَدٗا	﴿٢٦﴾	وَٱتۡلُ	مَآ	أُوحِيَ	إِلَيۡكَ	مِن	كِتَابِ
the Book	of	to you	has been revealed	what	And recite	26	(with) anyone.
رَبِّكَۖ	لَا	مُبَدِّلَ	لِكَلِمَٰتِهِۦ	وَلَن	تَجِدَ	مِن دُونِهِۦ	
besides **Him**	you will find	and never	**His** Words	can change	None	(of) your Lord.	
مُلۡتَحَدٗا	﴿٢٧﴾	وَٱصۡبِرۡ	نَفۡسَكَ	مَعَ	ٱلَّذِينَ	يَدۡعُونَ	رَبَّهُم
their Lord	call	those who	with	yourself,	And be patient,	27	a refuge.
بِٱلۡغَدَوٰةِ	وَٱلۡعَشِيِّ	يُرِيدُونَ	وَجۡهَهُۥۖ	وَلَا	تَعۡدُ		
pass beyond	And (let) not	**His** Face.	desiring	and the evening	in the morning		
عَيۡنَاكَ	عَنۡهُمۡ	تُرِيدُ	زِينَةَ	ٱلۡحَيَوٰةِ	ٱلدُّنۡيَاۖ	وَلَا	
and (do) not	(of) the world,	(of) the life	adornment	desiring	over them,	your eyes	
تُطِعۡ	مَنۡ	أَغۡفَلۡنَا	قَلۡبَهُۥ	عَن	ذِكۡرِنَا	وَٱتَّبَعَ	
and follows	**Our** remembrance,	of	his heart	**We** have made heedless	whom	obey	
هَوَىٰهُ	وَكَانَ	أَمۡرُهُۥ	فُرُطٗا	﴿٢٨﴾	وَقُلِ	ٱلۡحَقُّ	مِن
(is) from	` The truth	And say,	28	(in) excess.	his affair	and is	his desires	
رَّبِّكُمۡۖ	فَمَن	شَآءَ	فَلۡيُؤۡمِن	وَمَن	شَآءَ	فَلۡيَكۡفُرۡۚ	
let him disbelieve.`	wills -	and whoever	let him believe	wills -	so whoever	your Lord,	
إِنَّآ	أَعۡتَدۡنَا	لِلظَّٰلِمِينَ	نَارًا	أَحَاطَ	بِهِمۡ	سُرَادِقُهَاۚ	
its walls.	them	will surround	a Fire,	for the wrongdoers	have prepared	Indeed, **We**	
وَإِن	يَسۡتَغِيثُواْ	يُغَاثُواْ	بِمَآءٖ				كَٱلۡمُهۡلِ
like molten brass,	with water	they will be relieved	they call for relief,	And if			

to a nearer way than this right way.`

25. And they remained in their cave for three hundred years and some add nine (years).

26. Say, ` Allah know best how long they remained. **He** has (knowledge of) the unseen of the heavens and the earth. How clearly **He** sees and how clearly **He** hears! They do not have besides **Him** any protector, and **He** does not share **His** Command (with) anyone.

27. And recite what has been revealed to you of the Book of your Lord. None can change **His** Words, and never will you find a refuge besides **Him**.

28. And keep yourself patient with those who call their Lord in the morning and the evening, desiring **His** Face. And let not your eyes pass beyond them, desiring adornment of the worldly life, and do not obey one whose heart **We** have made heedless of **Our** remembrance and who follows his desires and whose affair has gone beyond all bounds.

29. And say, ` The trutl is from your Lord, so whoever wills - let him believe and whoever wills - let him disbelieve.` Indeed,**We** have prepared for the wrongdoers a Fire whose walls will surround them. And if they call for relief, they will be relieved with water like molted brass,

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